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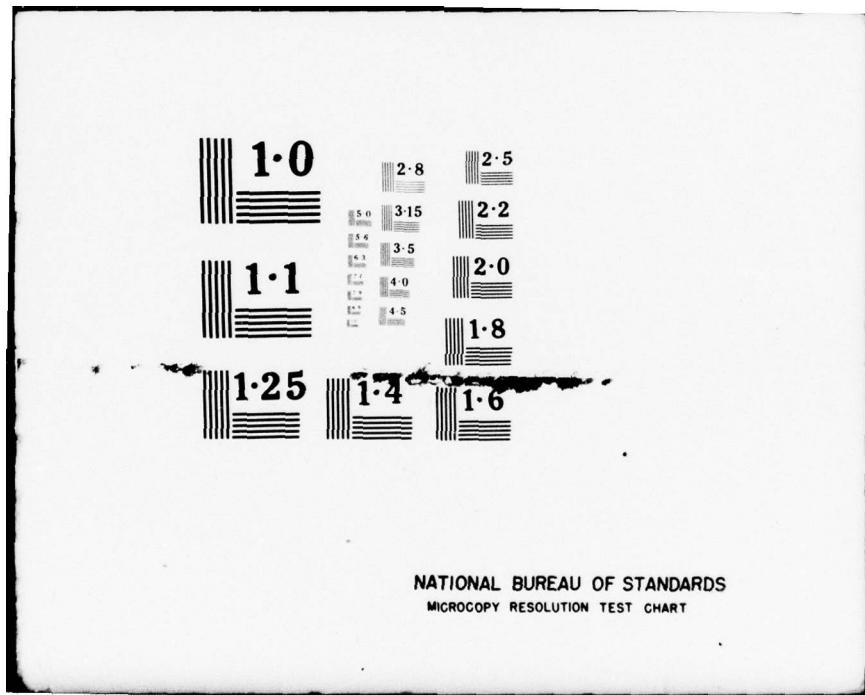
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MARRIAGE ENRICHING, SELF-ACTUALIZATION
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OF THE INTERRELATIONSHIPS BETWEEN
MARRIAGE ENRICHING AND SELF-ACTUALIZATION
AND THEIR JOINT IMPACT ON PROGRAM
MANAGERS WITHIN THE DEPARTMENT
OF DEFENSE

PMC 73-1

Richard Stanley Pollenz
Lieutenant Colonel 'USA

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MANAGERS WITHIN THE DEPARTMENT
OF DEFENSE

An Executive Summary
of a
Study Report
by

Richard Stanley Pollenz
Lieutenant Colonel USA

May 1973

Defense Systems Management School
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DEFENSE SYSTEMS MANAGEMENT SCHOOL

STUDY TITLE: Marriage Enriching, Self-actualization, and Program Management: A discussion of the interrelationships between marriage enriching and self-actualization and their joint impact on program managers within the Department of Defense.

STUDY PROBLEM/QUESTION: To determine the value of self-actualizing people to the defense systems acquisition process, and to explore the possibility that, for married persons, the most probable means to self-actualization is through the process of enriching their marriage.

STUDY REPORT ABSTRACT:

Self-actualization is a process whereby an individual begins to discover his potential as a complete human being and then directs his efforts toward fulfillment of that potential. The self-actualizing person is a superior human being in the sense of being more fully creative, responsible, trusting, loving, etc. He is the kind of person that a program manager must be in the rapidly changing and challenging defense systems acquisition environment. The business environment today provides little support for the growth of such people. However, through enrichment of man's other dominant institution, marriage, a man can grow toward self-actualization and become in this way, not only a more complete program manager, but husband and parent also, an important consideration in the turbulent society of today.

Student, Rank Service

Class

Date

Richard Stanley Pollenz, LTC, USA

73-1

May 1973

EXECUTIVE SUMMARY

Many individuals in our society live two distinct lives - their "business life" and their "married life." This situation occurs not from choice but because, in the minds of many people, the values of the institutions of business and marriage appear to conflict (e.g., cold efficiency versus loving concern, etc.). There seems to be no relationship, no common thread, between the two lives and many people, to preserve some sense of balance, are simply "force fit" or molded by external pressure into this split kind of existence. For almost all of these people this dual life-style leads to discontent and extreme frustration in all of their relationships (both in business and in marriage) and to a negative attitude toward life in general.

It has been estimated that ninety-five percent of the married working population in the United States experiences life as described above. The effect of this situation on marriage is partially reflected in steadily increasing divorce rates (one marriage out of three in 1971). In business the loss of productive man hours (including the executive level) due to both the pressures attending a negative outlook on life and to marital discord is reflected in an estimated loss of billions of dollars each year. This situation affects many of the individuals within the highly competitive defense systems acquisition environment.

How can this energy draining situation be remedied? Organizational psychologists are studying ways to provide for individual growth within the business environment, and marriage psychologists are studying these same aspects within marriage. However, if one considers all of life as a system, with business and marriage as two interdependent sub-systems,

then the answer is clear. There is a distinct relationship between business and marriage, and the common thread is, of course, man himself. To create a healthy situation, a dynamic relationship, this man must be the same man in both sub-systems. Thus, the values of each system must be mutually supportive and dynamically balanced and, further, must reflect the real values of man himself.

Man must first of all know himself to know his real values. This is difficult, but possible, and when a man looks deep inside he discovers a previously buried or ignored yearning for truth, for beauty, for justice, and for love. He discovers what he can potentially become as a full human being, which is far beyond the man who is blindly molded by the pressures of the world. Having made this discovery, and unless he is thwarted by the noise of the world, he seeks to fulfill this potential. This is the "self-actualizing" man who becomes the fully-capable, fully-creative, fully-loving spouse, teacher, or program manager. He is at once logical, efficient, sensible, trusting, loving, and open. He functions as a healthy human being and lives one life as a fully-human being, whether in business, marriage, or elsewhere.

But one value system, that of business, has long dominated our culture. Man of today is thus distorted, out of balance. To become the balanced self-actualizing individual described above, man must enrich his life in terms of love and trust. The most favorable climate for this enrichment to take hold is that climate offered in marriage. Thus, by enriching his marriage a man can move toward becoming a self-actualizing individual. As such, he recognizes the interdependency of all of the sub-systems of

life (primarily business and marriage), restores the balance between competition and trust, logic and love, etc., and eliminates the destructive dual life lived by so many. He becomes "better" at all of his responsibilities, whether these be as spouse, parent, or project manager.

The Department of Defense could become highly effective in fostering the growth through marriage enriching of this new breed of self-actualizing persons by offering joint husband-wife courses (in junior and senior service schools) in basic communications skills, interpersonal relations, and marriage enriching.

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OF THE INTERRELATIONSHIPS BETWEEN
MARRIAGE ENRICHING AND SELF-ACTUALIZATION
AND THEIR JOINT IMPACT ON PROGRAM
MANAGERS WITHIN THE DEPARTMENT
OF DEFENSE

STUDY REPORT

Presented to the Faculty
of the
Defense Systems Management School
in Partial Fulfillment of the
Program Management Course
Class 73-1

by

Richard Stanley Pollenz
Lieutenant Colonel USA

May 1973

ACKNOWLEDGEMENTS

To say everything is still to say not enough regarding their encouragement, insights, assistance, and loving concern. So I will simple bow to: Ginnie, my wife; Mike and Colleen, Jack and Dee, and Gerry, who started it all; Bob and Ruth; Dick and Jean; and at least five-hundred other couples who directly and indirectly contributed to this study.

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Introduction

Just over two years ago my wife and I experienced a Marriage Encounter weekend (Ref. 12:2). The title "Marriage Encounter" is not important. What is important is that we experienced just one of a multitude of marriage enriching activities currently available to couples throughout the United States. The specific activity that we chose was publicized as a weekend to concentrate on communicating deeply with each other. The effect of that weekend on us, as a couple, was (and still is) profound. We wrote of our experience in terms such as this, which is typical of the majority of the couples attending such weekends:

We had a good marriage before that weekend; but since, we feel that our marriage has taken on new meaning. We have become more aware of each other and our love has grown because of what we learned on that weekend (Ref 10:11).

*ABSTAINER

This study represents the views, conclusions and recommendations of the author and does not necessarily reflect the official opinion of the Defense Systems Management School nor the Department of Defense.

I am sure that the preceding statement will provoke excitement within a very few readers, boredom within a few others and will be received indifferently by the vast majority. Who could really argue with the idea of promoting love and marriage in the world of today? However, the question that most readers will ask at this point is "what has any of this to do with program management within the Department of Defense?" After all, that is the environment in which this study is being written. A detailed answer to the question of the interrelation of marriage enriching and program management, the hypothesis of this study, is contained in the three major chapters which follow. But those chapters are impersonal, and I want to offer here a tentative and personal answer to the question as the introduction to the main portion of the study.

In the case study done by psychologist Carl Rogers, one of his subjects states:

The power . . . of our marriage has given us a kind of core to operate from . . . And my hunch is that that's far more important than most people generally think. My hunch would be . . . that if you see a man who is very frightened . . . very unsure of what direction to move and always looking at how his peers evaluate him - my bet is you can predict he doesn't have a very good marriage (Ref 47:192).

The "hunch" mentioned above is just the sort of feeling I began to have after looking deeply into my own marriage in the months following the enriching experience I described earlier. I began to discover in myself hesitation sometimes over "what direction to move" - a lack of real confidence on some occasions. And I also began to notice the same things in other people with whom I worked. These observations led me to see how many managers (or leaders) that I have worked with in the military are

frightened and do lack the confidence to manage (or lead) well. That's when the "hunch" (relating a "good" marriage to "good" management) began to become a conviction. It is difficult to determine whether poor managers generate poor marriages or that poor marriages create poor managers. My research only confirms that there is a direct relationship "that's far more important than most people generally think."

Let me clarify my approach to the problem. My purpose is not to advocate marriage and it is not to theorize on the changing nature of the institution of marriage in a changing society. My purpose is to show, through research and personal experience, that for those managers (workers, executives, etc.) who are already married, marriage enrichment of some form is a necessity if the individual is seriously concerned about fulfilling his potential as a manager. I have offered just one "hypothesis point" so far concerning fulfilling of potentials, and that point seems at first glance to have nothing to do with the individual. My idea was that a marriage enriching experience, such as the Marriage Encounter experience quoted at the beginning of the study, certainly fulfills the potential of a marriage. As the couples testified, their "joint" relationship bloomed, expanded, and deepened. But there is more, much more, and perhaps the most important aspect is that it concerns the individual in the relationship rather than the couple. This is simply that marriage enriching in some way also profoundly effects each individual separately and distinctly. This is a more subtle point when considering something called marriage enriching, since one tends to automatically diminish the idea of individual growth of the partners in favor of some sacrosanct couple growth. In reality, of course, there must be both types of growth for enriching to occur.

The above idea is my second "hypothesis point." That is, through marriage enriching the individual grows. He becomes more fully and completely a spouse, a parent, and, as will be shown, a project manager. As I have mentioned, the individual part is more subtle, but I believe it can be discerned in the Rogers' case study quote previously given. The individual enriching is clearer in the following statements from persons who have experienced a Marriage Encounter weekend:

I am beginning to understand the difference between talking and communicating . . . and have personally put this to use.

This experience has had a startling, revivifying effect on me, my attitude toward others . . . and my marriage relationship (Ref 44).

For me, the initial private enriching of my relationship with my wife soon became a rather all encompassing process which centered much more on me as an individual. Before "we" could grow it became apparent that the questions that needed searching were "Who am I?" and ""What can I become?"

My wife and I began what has been an exciting and painful, at times, quest - a "becoming" to something that is difficult to define and impossible to reach. In the process of "becoming" we are keenly aware of the relationship between business and marriage - between becoming a full and complete manager (leader) and becoming a full and complete spouse. To speak of our "married life" and a "business life" as if they are distinct and isolated separate existences is not reality. The topic for this study paper was thus born. To us there is just one life with many intertwining parts. Life is a system, with marriage and business being two of the ~~more~~ important subsystems. This has certainly been recognized by most people. However, I

believe that the interdependency of business and marriage has either not been recognized or recognized and dismissed as irrelevant. The common thread is, of course, "me" - the person - and the ways I interact with other persons. To say I'm an incomplete interactant in business yet complete in marriage is paradoxical in my view of life as "system." The truth appears to be contained in "becoming" a fully human being. And this fully human being becomes at once a full and complete husband and a full and complete manager (leader).

My hypothesis is thus rounded out. One enriches his marriage to become more fully human. The more fully human person becomes more fully a manager - and more fully a spouse, which further enriches his marriage. It is a process and one that must be ignited or triggered consciously by the persons involved. The fully human person has been given other titles by various researchers. These are Abraham Maslow's "self-actualizing" people (Ref 36:149-180); Carl Rogers' "fully functioning" people (Ref 46: 279-297); Raoul Howe's "dialogic" people (Ref 22: 69-83); Eric Berne's "autonomous" people (Ref 7: 178-183); Teilhard de Chardin's "hyper-personalized" people (Ref 54: 237-311). Regardless of the differences in the philosophies of these eminent researchers the persons they describe with the above titles are essentially the same in all cases. Whatever one calls these fully human people, they appear to be a new breed of man, somehow a "better" man and a more complete man than our culture has so far produced. F. Herzberg uses a Biblical analogy terming this "new" man "more Abraham than Adam"¹

¹Herzberg speaks of the Adam nature of man as "feeble minded", as born to an existence of suffering. The Abraham nature of man shows man as capable, man with innate potential, man as determiner rather than determined. Modern man has both natures, of course. Herzberg calls for a change in our lifestyles, the only way the Abraham nature will dominate. This analogy becomes extremely interesting in terms of various interpretations of Abraham by both secular and sacred researchers. The reader is directed to the following sources in this regard: (Refs 19: 12-21; 3: 9-117; 11; 27; 42).

I have decided to focus on a specific "new breed" of fully human person for the purposes of this study. I will primarily use Abraham Maslow's "self-actualizing" person (with additional references to Carl Rogers' "fully-functioning" person). In the chapters which follow, I will define the self-actualizing person (Chapter I), discuss marriage enriching as leading to self-actualization (Chapter II), and present practical means for enriching a marriage and becoming self-actualizing (Chapter III). A summary and conclusions chapter (Chapter IV) will relate all that preceded to the environment of project management within the Department of Defense.

In that regard, I repeat again that this study is written for married managers at the program level with the Department of Defense. It is specifically directed to those managers who currently have what are considered "good" marriages; that is, marriages still capable of being enriched. It is hoped that this study, which is avowedly a value study as opposed to a purely statistical study, will serve to awaken in some reader a long buried sense of excitement, wonder, and aliveness concerning what his marriage can become. And from that, what he as an individual can become, whether as spouse, farmer, teacher, or program manager.

CHAPTER I

THE SELF-ACTUALIZING PERSON

The late Abraham Maslow was one of a number of psychologists in pursuit of what has come to be called a "psychology of health", a concept so exciting that he could write:

. . . a psychology that I find so thrilling and so full of wonderful possibilities that I yield to the temptation to present it publically even before it is checked and confirmed . . . (Ref 35:3).

From 1962, when Maslow wrote those words, to the present much checking and confirmation has been accomplished. Although to many the concept may still fall short of meriting "official" status as scientific knowledge, the implications are too profound to be so rigidly dismissed. An understanding of the psychology is necessary to understand self-actualization.

A Psychology of Health

Quite simply a psychology based on health includes the assumption that the inner nature of man, his essential core, is either neutral or positively "good", not at least partially "bad" (evil) as many psychologists of our Western culture have insisted and as many still do insist (Ref 32:6-7). Assuming the positive inner nature of man, proponents of a psychology of health hold that man instinctively seeks truth, seeks beauty, seeks to know this positive self within. In a few words, man instinctively seeks what can be termed his "higher" goals or what seems to be a universal or common set of values. Carl Rogers speaks of this in the following way:

These common value directions are of such kinds as to enhance the development of the individual, of others in his community, and to make for the survival and evolution of his species (Ref 45:17).

Here is the first inkling of what a self-actualizing person might be and why such a person is important to our society. This person recognizes the health basis of his human nature, even though he may not be able to define the concept if indeed he really ever stopped to consider it. He really only knows that he is striving to "become" something and someone that he instinctively knows and feels is "right and good." The healthy man listens to what will be called his "inner voices",¹ experiences his environment, and grows toward this "better" or, more properly, this more complete state of being (Ref 36: 155-159).

The above discussion very briefly outlines the major elements of a health based psychology. Man viewed in this way can be seen much more as a determiner of his existence than a being who is totally determined by events and forces beyond his control (Ref 19:62), an idea exciting in that man perceived in this way has the opportunity to probe deeply inside himself, to find the positive reality of himself, to discover his potential as a human being, and to begin to actualize this potential. That is the second tentative postulate concerning a definition of the self-actualizing person. There is a sobering thought that must be interjected here. It appears that people in our current Western culture are so burdened with centuries of inherited guilt impressed upon us by past non-health based psychologies, that most find it frightening and difficult to plunge forward

¹The inner voices concept is used in this paper simply to attempt to describe that state of internal awareness and guidance open to the healthy person who knows and trusts his total self (Ref 48:118-120). It is not to be taken as an explanation or simplification of the ideas of "id", "ego", "superego", "ego ideal", or "ego image" (Ref 27:12-14).

to search for the reality, truth and beauty inside. Indeed, most do not even acknowledge that such a search is relevant. Maslow described the bulk of society as:

. . . groping toward health and toward fullest humaness in a kind of timid and weak way (Ref 33:25).

The excitement of envisioning a world of self-actualizing people fades just a little considering the effort involved in triggering people to even consider discovering their own reality. Psychologist F. Perls, father of Gestalt psychology, wrote of his own search in the following whimsical way:

I got to do it
Though dying with fright.
I'd rather go through it
With hope that I might
Become real (Ref 40).

But there is increasing evidence that more and more people are becoming tired of playing dead, of assuming the values of others, of being determined, and these people are beginning to take the risks involved in becoming real. Abraham Maslow actively searched for these risk taking, growing, "becoming" people. He felt that if his health psychology was well founded, if indeed each of us possesses an active will toward health and growth, then certainly there must be those around who have achieved a high degree of this growth. He assumed that this growth or "grown state" is measurable and discernable in outward behavior traits, traits that almost all men would classify as "superior" (in a values sense rather than a worldly "success" sense). Maslow went out in active search for these people who were "well grown" or "well growing" toward fuller humanity. Borrowing

psychologist K. Goldstein's term², he called these individuals "self-actualizing" people.

In the following section we will examine in detail what growth toward self-actualization means.

Growth Toward Self-Actualization

Abraham Maslow postulated that the inner nature of man, his "essential core", provides every human being with an instinctive drive "toward the actualization of human potentialities" (Ref 33:25). In other words, each man has an instinctive need to reach some higher goal, a need to develop his full potential as a human being. Maslow compiled a ranked set of needs, although not rigid in their interrelationships, beginning on the lowest level with the physiological need of man (sexual, food, etc.) and culminating in man's need for self-actualization. His "hierarchy of needs" is as follows (Ref 36:35-47):

Physiological need
Safety need (physical and intellectual)
Need for belongingness and love
Need for esteem
Need for self-actualization

As a person fulfills a need on one level he does not then sit back, happy and content. Rather, he more often becomes discontent, restless, and he begins yearning for something more in life. The repeated fulfillment

²K. Goldstein used the term "self-actualizing" in a much wider fashion. Maslow restricted it to refer to a person who moves toward self-fulfillment of the potential that he has discovered within himself. In other words, the person who "actualizes" what he is capable of becoming (Ref 36:46).

of the lower order needs ceases to become a motivator, and the individual struggles with the process of discovery of and fulfillment of the next higher order of need.

The above sequence describes what is meant by growth toward self-actualization. And this also defines what has previously been called the process of "becoming" or the actualizing of potential. This processing through some loosely defined hierarchy of human needs can be viewed as man's battle with what his healthy inner voices insist that he can become (free) and what the non-actualized world tells him he should become (confined). Evidence points to the fact that the voices of the modern world are loud enough, insistent enough, and compelling enough to cause most people to miss altogether, or to dismiss, what their inner nature is telling them about the true value of self and life (Refs 30:3-6; 31:25-32). This is the "Adam-Abraham" conflict of F. Herzberg that was mentioned in the introduction to this study.

Those who do hear and listen to their inner voices and who look inside themselves to discover what is really there, are engaged in the process of growth toward self-actualization. They are in one sense already self-actualizing people. The mere recognition of and listening to what is real inside themselves marks the end of an energy draining battle and the beginning of what can be a totally new experience of life. In many it marks the beginning of their creative existence in the world. Hitherto, whether as spouse or project manager, they reaped more than they sowed, took more than they gave. In the sense just described, self-actualization is not a "thing" or a status to attain, since that somehow implies triumph, glory

and rest. Rather it is something to move toward, to "become"; it is a process wherein one is in full touch with reality, perhaps for the first time in his life. F. Perls commented on self-actualization as "process" in the following manner:

Self actualization is a modest term. It has been glorified and distorted . . . by many humanistic psychologists. It has been put forth as a program and achievement . . . the need to make a thing out of a process (Ref 40:5).

And in the words of Maslow:

. . . self-actualization is not a matter of one great moment. Self actualization is a matter of degree, of little accessions accumulated one by one. Too often our clients are inclined to wait for some kind of inspiration to strike so that they can say, "At 3:23 on this Thursday I became self-actualized" (Ref 33:45).

The person in the process of growth toward self-actualization is measurably more fully-alive and more fully-human (Ref 33:42-43). He appears to be able to create culture as well as experience it. As will be pointed out in the next section, he emerges as the complete spouse or the complete weapons system manager if that is his chosen field (with "complete" having some of the connotations of the ideas of "better" and "superior" in the minds of most researchers). Let us move now to consider the self-actualizing person himself: how he might behave; what he might think; and his place in society.

Characteristics of the Self-Actualizing Person

In the preceding section the self-actualizing person was described as one who is in some way more complete than most of his fellow human beings. The notion of "complete" was also loosely linked to the value judgements described by terms such as "superior" or "better". Do such persons really

exist? And if so, what do they value, and how do they act? Maslow describes these persons in part as ". . . yearning for . . . truth, beauty, justice, perfection, and so on." (Ref 34:33). In such persons these inner voices (the healthy yearnings from within) are more fully developed and are more intently perceived. In Maslow's terms these persons are more fully human, more fully evolved and well-growing than their fellows. Not only can this full humanness be defined but, according to Maslow's research, the following list includes some of the measurable characteristics of such people³ (Ref 35:26,157):

1. Clearer, more efficient perception of reality.
2. More openness to experience.
3. Increased integration, wholeness, and unity of the person.
4. Increased spontaneity, expressiveness; aliveness.
5. A real self; a firm identity; autonomy, uniqueness.
6. Increased objectivity, detachment.
7. Greatly increased creativeness.
8. Changed interpersonal relations.
9. Higher frequency of peak experiences.
10. Democratic character structure.

Further observable and measurable characteristics of the self-actualizing person are:

³ Most of these characteristics will be discussed directly or by inference in the remainder of this study. However, discussion of "peak experience" (number 9 in the above list), while an extremely important factor considering persons in relationship (i.e., sexual experiences, spiritual experiences, etc.), is beyond the scope of this paper. For a full discussion the reader is directed to Reference 32.

. . . feelings of zest in living, of happiness or euphoria, of serenity, of joy, of calmness, of responsibility, of confidence in one's ability to handle stresses, anxieties, and problems (Ref 35:158).

Lists and descriptions of characteristics are virtually limitless. But as one listens to researcher after researcher describing in his or her own terms this fully human person, one sees a definite pattern from which can be discerned not a superman, yet a clearly "superior" type of person who does in fact exist. Who is he, and where does he exist? R. Howe (who speaks of the "dialogical" person) sees him as:

. . . in communication with his environment and open to the communication that environment offers. The dialogical person is a rare individual, although he need not be. He can be poet, philosopher, scientist, artist, administrator, industrialist, or minister. The dialogical person is an open person . . . is a disciplined person . . . is a related person (Ref 22:69-83).

Certainly in Howe's view a weapons system project manager would be a welcome addition to his list. Psychologist E. Berne adds more characteristics which describe the fully human person (he calls him the "autonomous" person) as one who possesses:

Awareness - the capacity to see a coffeepot and hear the birds sing in one's own way, and not the way one was taught . . . Spontaneity - the freedom to choose and express one's feelings from the assortment available . . . Intimacy - the spontaneous, game-free candidness of an aware person (Ref 7:178-181).

And finally C. Rogers seems to zoom right in on what a project manager might be if he were to become fully human (or in Rogers' terms a "fully functioning" person):

With his sensitive openness to the world, his trust of his own ability to form new relationships . . . he would be the type of person from whom creative products and creative living emerge (Ref 46:290).

From the preceding discussion it is clear that not only do such

exist but also that they should exist in ever increasing numbers for the growth and health of our (world) society. Maslow perceived just a very very small percentage of our society as self-actualizing, a concept also stated in the introduction to this paper (Ref 36:152). However, he was adamant concerning the need and value of such people to our society. Maslow compiled a list of people, books, organizations, etc., which he termed the "Eupsychian Network."⁴ He compiled this list, this network:

. . . because all these groups, organizations and journals are interested in helping the individual grow toward fuller humanness, the society grow toward synergy and health (Ref 35:237).

In the next section the discussion will center on the subject of the need and value of self-actualizing people in our society, with particular emphasis on the institution of business and the vocation of management.

Value to Society of the Self-Actualizing Person

It has been shown in previous sections that self-actualizing people are more complete ("superior", "better") human beings, more fully human persons, and, further, that very few people in our culture today can be considered as self-actualizing. The question to be investigated in this section is this; even though the process of becoming a self-actualizing person is clearly desirable for its own sake (i.e., for the good of the individual), is there any value to society as a whole? In other words, if there some urgency that compels all of us to seek to become a self-actualizing person (that is, a "social" urgency as opposed to the individual "inner voice urgency" spoken of previously)? Particularly, does this concept impact on project managers within the Department of Defense?

⁴Eupsychia is a word coined by Maslow and defined as the culture that would be generated by 1000 self-actualizing people on some sheltered island where they would not be interfered with (Ref 34:xi).

To begin with, many psychologists today are looking deeply into man as worker, as manager and as executive. The general conclusion is summed up as follows:

... the employee today is, indeed, a new breed. He is better educated . . . he is more demanding. Managing the "new man has become as increasingly difficult job" (Ref 5:1).

As mentioned in the introduction to this study, again we have reference to the "new breed" of man as a changing entity in a rapidly changing society. Many researchers are expressing their concern over what this "new breed" (man with a stronger and more healthy inner voice) is being forced to become by the added pressures of this rapidly changing and highly competitive world (the noise of the modern world drowning out the sound of the inner voice). F. Herzberg wrote this about the "new breed":

Let me add a new definition of human nature: . . . the "instrumental man" . . . The "instrumental man" is the latest model that industry has begun to market. Perhaps we have arrived at an efficient breed, a problem solver vying with the computer and caring little for who or what is responsible for the input, and caring still less for the output - other than the fact that it was achieved successfully (Ref 19:42).

This describes a very efficient man, but perhaps also a rather hollow man to whom the concepts of trust, openness, self-discovery, and full humanity might have very little meaning. In fact, as Herzberg continues:

In rereading this description one recalls the name of Adolf Eichmann (Ref 19:42).

Industrial consultant H. Levinson also writes of the pressures of business that tend to mold the health centered "new breed" of man into something quite different. He writes of the emphasis on selecting and promoting people who do what they are told and the fact that the manager/worker is forced to behave as a "marketable" commodity. These factors

lead to the creation of less than fully human being, a person who:

. . . must look out for himself first . . . must compete with his peers . . . must control his subordinates in such a way that he is always presenting the best possible image of the collective performance of his unit. This creates pressure toward . . . pretense and show rather than candor (Ref 27:68).

C. Argyris writes of the pressures of the organization on healthy individuals in similar terms:

An analysis of the basic properties of relatively mature human beings and formal organization leads to the conclusion that there is an inherent incongruity between . . . the two. This basic incongruity creates a situation of conflict, frustration, and failure for the participants (Ref 1:175).

It is clear that the frustration occurs most acutely in those individuals who, in accordance with the psychology of health discussed earlier, listen to their inner voices, their potentially superior inner selves, their potentially self-actualizing cores. The man who best adapts is more often than not the least sensitive, least open, least creative, least self-aware and least real of the workers/managers/executives. He is the man with the muted inner voice who finds it most difficult to value honesty, truth, beauty, and full humanity. Is that the type of worker/manager who will most effectively build a better weapons system?

There is a thread of hope that runs through these somewhat bleak pictures of our "new breed" of man. That is, it is not necessary that man's healthy inner being be blunted by the pressures of business and the world. Either the institution of business can reduce its pressures, or man can change himself, or some combination of these events. The thesis of this paper, as outlined in the introduction, is that man himself can change, can become self-actualizing, and can in turn "create" a new and superior culture (to include the institution of business and the project

management environment). A strong man (a man who knows himself and listens to the dictates of his inner being) can bring the characteristics of trust, sensitivity, openness, freedom and creativity into the environment of business. These are just a few of the characteristics of the self-actualizing man, characteristics that are essential to business and to all of society unless we are content to have the Adolf Eichmanns of the world assume the positions of leadership.

There seems to exist an urgency to foster the growth of self-actualizing persons in all areas of society: in business, in project management within the Department of Defense, et. al. The need and value of these persons to our society today is apparent. Dynamic, fully human leadership (and "followership") is woefully lacking. Maslow discussed the problem as follows:

Every age but ours has had its model, its ideal. All of these have been given up by our culture; the saint, the hero, the gentleman, the Knight, the mystic. About all we have left is the well-adjusted man without problems, a very pale and doubtful substitute (Ref 35:5).

All indicators point to the fact that this "pale substitute" will fall far short in the near future which so vibrantly calls out a challenge for flexibility, creativity and freedom. This is a future that many persons believe will see the total breakdown of bureaucratic organizations, to be replaced by creative growth structures of various kinds (Ref 55:124-127). This is a future that clamors for and will value what has been defined as our self-actualizing man, the man who is:

. . . fully growing and self-fulfilling . . . the one in whom all his potentialities are coming to full development, the one whose inner nature expresses itself freely, rather than being warped, suppressed, or denied (Ref 35:5).

Self-Actualization and Project Management

Two major characteristics of the self-actualizing person which have been described in previous sections of this chapter are particularly important in a discussion of the value of and urgent need for this type of person in the defense systems acquisition environment. The first is the characteristic of "openness", and the second is the characteristic of "creativity."

The concept of openness in an individual indicates an increased awareness of others, to include their feelings as well as their ideas and thoughts. Further, openness implies a willingness and ability on the part of a manager to honestly and flexibly include these ideas and feelings of others in the decision making process. The only kind of manager who can afford to function in this way is one who has total confidence in himself, a real desire to understand his fellow man, a lack of power based competitiveness and a firm basis of trust in himself and in others. These qualities or characteristics (which are all self-actualizing characteristics) appear to be essential to anyone who desires to manage effectively within the always dynamic and constantly changing environment of defense systems program management. Consider these words of an industry contract negotiator:

The best negotiations, I believe, are those in which the industry man tries on the Government man's shoes and vice versa. To the extent that each tries to understand his opposite number's problems, motivations, and vital interests, both will have a better chance to achieve an optimum contractual relationship (Ref 15:1).

What this man says tends to lend credibility to the concept that the sometimes considered "soft" qualities of trust, understanding, and openness, are as much a part of business as the "harder" qualities such as brisk

efficiency and shrewdness. Although many managers will testify that these qualities are indeed desirable or even essential, few it appears actually operate within the framework of those qualities. When the pressures of personal competition and "getting ahead" enter into the situation, these ideas of trust and openness are often thrust aside and placed on the shelf alongside the other "soft" qualities like gentleness and love. Most of us reserve these kinds of qualities for religion and children's activities but certainly not the crucible of defense/industrial relations.

But what about the facts of cost overruns in major weapons systems developments, of scandal within high government offices, of the increasing difficulty of persons in marriage (e.g., the one out of three divorce rate), and the widespread "generation" revolution of young people regarding academic, public, religious and familial institutions? (Ref 56:952; 2:152). Why are these institutions in similiar trouble? Are there perhaps relationships among these apparently isolated and distinct institutions such as marriage, business, politics, the family, and religion? And if there is a relationship, as postulated in the introduction to this study, might not this relationship, the common thread, be that each institution cries out for the qualities of the self-actualizing person? Particularly that quality of openness and all that attends this quality, such as trust, understanding, and, in reality, love of fellow man. Those institutions that are failing or beset with problems may be those which somehow have deleted these qualities (and the "somehow" can be understood in the light of the "insistent voice of the modern world" concept which was present earlier in this chapter). C. Rogers could have been writing specifically about the urgent need for self-actualizing people within the defense program management environment when he wrote:

We could freely change and grow in our leadership position, because we would not be bound by rigid concepts of what we have been, must be, ought to be. We would, by our own openness, tend to bring forth openness and realism on the part of others. We could use all of our creative imagination in solving the problem rather than in defending ourselves (Ref 48:179-180).

Rogers' point concerning creativity serves as the lead in to an examination of the second major characteristic of the self-actualizing person as it relates to project management within the Department of Defense. As shown in a prior section of this chapter, the self-actualizing person exhibits a great increase in creativity, compared to his non-actualizing state. This heightened creativity appears to be absolutely essential for persons today operating within the weapons system acquisition environment. In the past, the creative man was often defined as a artist type, or in industry, perhaps as some ivory tower scientist. Many people also identified the creative man with a number of socially "unacceptable" personality traits such as intractability, extreme sensitivity, and "boat-rocking." Today, however, our society is more rapidly changing, more turbulent, than at any time in history. The rate of acceleration of new technical developments, and the accelerated rate of knowledge acquisition is staggering (Ref 55:32). This means that the creative man of today and tomorrow must be totally different than our caricature of the creative man of the past.

As we saw a "new breed" of man, we also see a "new creativity" in the self-actualizing man. Maslow defines this self-actualizing creative person as:

. . . less inhibited, less constricted, less bound . . .
they are more spontaneous, more natural, more human (Ref 36:171).

This creative man is freer, more open, closer to reality and better able to operate effectively in our accelerated society. This acceleration is particularly evident in the defense weapons system acquisition environment which is characterized by change and challenge. Maslow could have been describing an ideal program manager when he wrote about self-actualizing creative people:

They must be people who are capable of coping with the inevitably rapid obsolescence of any new product, or any old way of doing things. They must be people who will not fight change but who will anticipate it, and who can be challenged enough to enjoy it (Ref 33:99).

This is the self-actualizing person, and it becomes increasingly clear that such persons are needed within all the subsystems of life and within all the institutions of our society. With so many of these institutions in turmoil and in trouble, it appears that there is an urgency to seek out these kinds of people, to trigger their growth.

Maslow concluded:

We need a new kind of human being who can divorce himself from his past, who feels strong and courageous and trusting enough to trust himself in the present situation, to handle the problem well in an improvising way, without previous preparation, if need be (Ref 33:99).

This person is the self-actualizing person. The final section of this chapter will be devoted to a discussion concerning what experiences trigger a person to becoming self-actualizing.

Becoming Self-Actualizing

In the preceding sections some evidence has been presented which indicates that our society has produced very few self-actualizing people.

Where then do we find such people, or how does one begin the process of becoming self-actualizing? Recall that self-actualization is not a "thing", or state, to be achieved or won. Thus, self-actualizing people are not really produced or created or built. A closer description might be that they are grown. The seed of discovery is somehow planted within the person. This person then begins the lifelong process (with all its pains and joys) of fulfilling this potential he has discovered within himself. He is in the process of actualizing himself or, said another way, he is in the process of becoming fully human. We have seen that the person "in process" exhibits many characteristics such as increased openness, spontaneity, and aliveness. These are people who are of great value to society because they are the few who say "yes" to life rather than "no"; they are the people who love life, themselves, and each other. In a sense, these people become "fully loving" human beings.

The concept of love has been introduced to serve as a natural bridge linking the two major thesis points of this study, self-actualization and marriage enriching. In the introduction to this study it was implied that the seed of discovery of self-actualization is planted through the process of enriching one's marriage. Or, viewed another way, the trigger experience for becoming self-actualizing was hypothesized to be the marriage enriching experience. The concept of love serves as a bridge simply because love is most readily identified with marriage. However, as the self-actualizing person can also be described as the fully-loving person, and since it has already been shown that the environment of defense weapons systems acquisition urgently needs self-actualizing program managers, then it can be said that the concept of love is as much a part of the institution of business as it is a part of the institution of marriage. If a man is fully-loving

(self-actualizing, fully-human) he possesses that quality in all areas of his life. And it also follows that the seed of discovery for becoming this type of person can be planted in any area of his life. The trigger experience can occur in business, in marriage, or elsewhere. However, it seems reasonable to assume that, for those who are married, the most favorable climate for nurturing that seed of discovery, the most creative atmosphere for generating a trigger experience, is within the marriage relationship through the process called marriage enriching. This process and its relationship to self-actualization will be discussed in detail in the next chapter.

CHAPTER II

MARRIAGE ENRICHING

Two points that have been stated previously require additional emphasis. First, it is not the purpose of the writer to attempt to influence non-married persons concerning the desirability or non-desirability of becoming married. In that regard this study is written for and about those individuals who are already married and is primarily directed to those involved in the defense systems acquisition process. Second, this study is not a social commentary on the current status or possible future of the institution of marriage. The purpose of this study is simple to explore the concept and value of becoming a self-actualizing person (Chapter I) and, with regard to those individuals who are already married, to investigate the possibility that their marital relationship may be the key factor in their becoming self-actualizing.

This chapter proceeds from the "bridge" concept of love which ended the preceding chapter. In that chapter it was shown that the self-actualizing person can also be perceived as the fully-loving person (and further, as fully-open, fully-creative, etc.). The process of becoming fully-loving (self-actualizing) is dynamically woven throughout all of one's life, and it is inconsistent to speak of this type of person as fully loving in one area (as in marriage) but not in another (as in business). In other words, the self-actualizing person is truly a lover in all of his dealings and in all of his relationships with people, whether these relationships are in marriage or business or elsewhere. In addition, it was shown that possibly, it is the lack of these self-actualizing people in all elements of our society, and hence a lack of the qualities of love, trust, openness, etc., that has led to much of the destructive turbulence (as opposed

constructive change) in our society. We urgently need self-actualizing, fully-loving, fully-human people in all areas of life. Such people appear to be essential for the health and growth of our total culture.

If "loving" is an essential part of becoming self-actualizing (as hypothesized above), it follows that a man must somehow experience love in such a way so as to trigger him toward full discovery of his potential for becoming fully-loving. He must see, feel, touch, taste, live and experience love so deeply that it becomes the essence of his inner voice. If that man can in some way enrich and deepen his relationship with his wife, it is most probable that he will experience love as described above and become in response more fully-loving and more fully-human in all areas of his life. Said in another way, enriching of one's marriage is viewed as an essential part of becoming self-actualizing, which in turn is held to be necessary to becoming the type of creative manager (person) who will significantly contribute to the constructive growth of society.

The Relationship of Marriage and Business

A great deal has been written about our rapidly changing society, and there are a number of assumptions that are clearly justified. One such assumption is that the dominant institution in our current society is business (Ref 19:10). Another assumption is that the institution of marriage is in, at best, a precarious position, with divorce rates running as high as 80% of all marriages in some areas (Ref 47:10). Why then choose an apparently decaying institution - marriage - as the key means for changing society for the better? Why choose this institution as the most probable area in which a man can be triggered to begin to discover his full potential and become self-actualizing? It has been stated previously that such a trigger experience can occur in any area of a man's life. Why not

concentrate on business rather than marriage as an area to be enriched in order to foster the growth of self-actualizing persons?

In answer to the last question posed above, first consider the following words of F. Herzberg:

The issue is not whether the control of society by business is good or bad for mankind. The important issue is this: will the dominant institution take leadership in advancing the many areas it influences? Historically, when the dominant institution fails to assume leadership in its multitudinous relationships, it eventually brings about its own destruction and, in the process, does immense harm to mankind (Ref 19:11).

The disturbing fact is that we have a vicious circle situation here. Business does in fact control much of society, and business values permeate all of our lives. Leadership is there, without question, but if it produces the "instrumental man" as described in Chapter I, the harm is already done. The pressures of a business directed modern world (conform - compete - consume, etc.) force many persons to become other than who they really are. The noise of the modern world dulls the senses, and the inner voice is lost. The roles and values impressed by a business dominated culture ("men don't cry," "money equals success," etc.) prevent many people from risking the openness and self disclosure demanded by a true love relationship. Most marriages in our business directed culture are thus characterized by "peaceful co-existence," a "happy" and static state of superficial sharing and "married singleness" lived by the "well-adjusted" man and women described in Chapter I (Refs 30:3-6; 31:25-32; 35:5). And business is best characterized by efficiency, sensibility, logic and competition. A man lives his business and his marriage almost as if he were two different people living two distinct lives. Actually, neither of the two persons is real. The

individual is usually not growing, not becoming, certainly far from self-actualizing. The vicious circle is in this way completed: the man who has been determined by business values becomes a leader in business and continues to spread these values and to determine the life-styles of others in the same way.

So why not rely on business, the dominant institution, for the growth of self-actualizing people? The answer is implicit in the discussion above: "Because there is as yet no favorable climate within the business environment to foster this growth." Business values appear to drive persons away from self-actualizing values. It appears that the growth of self-actualizing people is best initiated and fostered outside the business environment. As more and more persons begin to discover their own potential and become self-actualizing (fully-loving, fully-human) through experiences outside the business environment, the more these persons will change the nature of that circle described above. They will do this by bringing their newly discovered qualities back into the business environment. These are the self-actualizing leaders of tomorrow who will create a climate within all areas of life which will allow all persons to become real to grow toward full-humanity.

What then is the relationship between marriage and business? For example how can the marriage relationship of a project manager serve to change the nature of that vicious circle described earlier? Is the climate of marriage, an institution clearly in trouble, inherently more suitable for the growth of self-actualizing people than that of business? One way to begin answering these questions is to consider two categories of unconscious processes that occur in people: "primary processes" and

"secondary processes" (Ref 33:86-87). The secondary processes include the so called laws of common sense, those very desirable laws that govern at those times when a person is being logical, sensible and realistic. The primary processes are much deeper within a person and tell more about who that person really is than do the secondary processes (Ref 31:10). These primary processes are not logical and rational and sensible. They include such elements as love, elements that give rise to tears, and those which engender laughter. True creativity comes from the primary processes. The healthy person achieves a balance between the primary and the secondary processes. As A. Maslow wrote:

In the healthy person, and especially the healthy person who creates, I find that he has somehow managed a fusion and a synthesis of both primary and secondary processes . . . both of deeper self and of conscious self (Ref 33:89).

The trend in our society has been for the world of business to concentrate on the sensible and the logical, leaving the elements of love, openness, tears, and even trust to "other" institutions. It is not that business is devoid of trust and love any more than marriage is devoid of sensibility and logic. The point is, however, that a balance has not been achieved. When pressures mount, the dominant values take over, and in business this has classically been logic rather than trust, sensibility rather than love, rigidity rather than openness.

Returning to the question of the married project manager, the influences of the secondary process (logic, sensibility) oriented business environment can exert such a profound influence on him that the primary processes (love, tears, laughter, sensitivity, creativity) can be almost totally walled off, completely buried inside. This throws him out of

balance, and any discovery of himself and of becoming real is impossible. But here is where marriage enriching provides the common thread that can alter the course of both institutions of marriage and business. Through the relationship of an enriched marriage the primary processes can be perceived, experienced and heightened. Thus, a better fusion and balance of all processes within the individual can occur. Such a person is beginning the process of self-actualization, of becoming a fully-loving, fully-human individual. He begins to discover the qualities of love, openness, trust, and honesty necessary for growth as an individual; for further growth and enrichment of the marriage relationship; and for growth and change urgently required in his business environment.

There is a risk involved in becoming this type of open, loving person in both the business environment and in the marriage. But once one has felt the power of real people interacting honestly and openly, once a person has experienced the depth of love possible in himself, and once the facade behind which he has been hiding begins to crumble, this person will no longer settle for any environment which restricts his becoming himself. He is willing to take the risk, whether in business or in marriage, of struggling to be real. As C. Rogers wrote about people beginning to discover themselves:

. . . I believe that it is very rare that a person who knows this way of living prefers to go back to living with the facade, the armor, the self-deceiving and the other-deceiving which characterizes the great majority of the people (Ref 47:151).

The relationship between business and marriage is quite clear in the context of the primary and secondary processes described above: the

institutions serve to balance each other to produce healthy organisms (both individuals and institutions). The problem today, however, is that the dominant organization is so powerful and insistent in the secondary way (logic, sensibility) that the majority of men are out of balance and out of touch with their own reality. Maslow writes of such persons as characterized by:

. . . fears and frustrations, a system of defenses, repressions, and controls, of appeasement and cunning underhanded negotiations with a frustrating and dangerous physical and social world . . . which makes us pay dearly for whatever gratifications we get from it . . . loses much of the pleasures of living . . . also he becomes . . . blind to much in himself, much in other people, and even in nature. It is true that such people get things done . . . but . . . at what cost - to himself? . . . And are they worthy of doing? (Ref 33:87).

This means that to restore the balance, more importance needs to be attached to the marriage relationship and the primary processes (love, trust, etc.). Through an enriched marriage, the topic of the next section, one has a means whereby he can be triggered to discover his full potential as a loving, balanced, human, self-actualizing individual.

The Enriched Marriage

A marriage which fosters the growth of both spouses as fully-human (fully-loving) individuals and of the partnership as a unit through dynamic, loving, open, trusting and accepting (both self and other) interaction of the spouses, is defined as an enriched marriage for the purpose of this study.

The following definition concerning marriage in general will serve as a stepping off point for an in depth exploration of the enriched marriage:

Marriage is a continuous process, involving constant growth and metamorphosis . . . (Ref 26:128).

The key point is that marriage is a process. It is not some static,

rigid, rule-bound, set in concrete state of suspended animation. Marriage is alive, vital, changing, dynamic, which only means, of course, that the persons who make up the relationship are in a process of "becoming." The recognition by the spouses of the fact that marriage is dynamic (a process) rather than static (a state) is the first step toward a richer relationship and the first step toward a more fully-human, fully-loving life as individuals and as a couple. It is the first step toward becoming self-actualizing persons. However, this first step, this initial recognition of the dynamic nature of marriage, appears to be a giant step not easily accepted by many couples (Ref 44). And simple recognition is not enough, since this only alerts the couple to their own movement. They may perceive this movement as decay rather than growth, for example, which becomes terribly threatening. Unless the couple realizes that enrichment proceeds in direct proportion to their efforts to interact lovingly and acceptingly with each other, the process can grind to a halt. The result is either divorce or the static state referred to earlier as peaceful coexistence in which the partners can be considered "married singles."

Marriage counselor U. Steinmetz wrote of five stages that nearly every marriage goes through (Ref 53:13):

- a. The Dream World Stage.
- b. The Time of Disillusion.
- c. The Time of Misery.
- d. The Time of Awakening.
- e. The Time of Love.

Many couples first feel marriage as a process when they reach the "Time of Disillusion," anytime from a few weeks to years after their wedding day. However, while most "feel" the process, few accept it for what it is, since to do so would mean coming to grips with self. Most people prefer to blame their partners for all the problems and fail to apply any effort to loving and accepting interaction. The result is as mentioned above: divorce for some, years of isolated agony or hostile interaction for others. This is the "Time of Misery" in Steinmetz's terms. All researchers in this field agree that a large percentage of marriages in the United States are locked into some state comparable to Steinmetz's "Time of Misery", and some researchers suggest that most marriages in the United States not ending in divorce remain in this "Misery" type state (Ref 26:128-129). The "Time of Awakening" is equivalent to the discovery of the potential within one's self and with one's marriage (the enriching of marriage; the "trigger" experience). The "Time of Love" portrays the enriching marriage: the relationship between two self-actualizing people.

The concepts of self-actualization and marriage enriching blend and harmonize, and it is difficult to separate the two. Does the self-actualizing person create an enriched marriage, or does an enriched marriage "create" a self-actualizing person? From all that has preceeded it is evident that both are processes and that both are part of the same "grand process" that leads one toward becoming more fully-human. Both are based on a profound valuing of the human person and one a person's recognition of the potential within himself and within all others. The processes of self-actualization and marriage enriching mutually revolve around the concept that a person needs others to share love with and to grow, but that the person will take nothing

from others, that he will always leave others free to be whatever they are becoming. Both are based on the elements of openness, love, honesty, trust, and personal freedom. Clearly as one enriches his marriage he becomes more self-actualizing, and as he becomes more self-actualizing he further enriches his marriage as well as his other institutions, such as business.

Here again is a circle like the one described in the preceding section. However, the nature of this circle is how radically changed. Instead of a state of self-generating business values, the self-actualizing (through marriage enriching) leaders are adding the dimensions of trust and love to the business world while at the same time gaining strength from, and strengthening, the institution of marriage. Maslow wrote of the need to interject love into all of our institutions as follows:

Our duty is clear here. We must understand love; we must be able to teach it, to create it, to predict it, or else the world is lost to hostility and to suspicion (Ref 36: 181).

Essential Elements of Marriage Enriching

In this section the ideas of respecting one's partner, of dynamic interaction (communications) between spouses, of knowing one's self, and of personal freedom and autonomy will be discussed as essential elements of marriage enriching.

In a recent book C. Rogers defined two concepts of marriage. For one couple "marriage is a box," and for another "it is a flowing river." (Ref 47:68). That seems to portray so well the concepts of freedom, of respecting the other as a fully-human being, and of allowing one's partner to "be." For those who are confined and restricted by their spouses or by their jobs, or whatever:

Marriage is a tight fence, limiting freedom; it is a roomy and comfortable box . . .; it is a magic box, resolving the difficulties . . .; it is a box with shrinking walls . . .; marriage is a romantic box in which one has children . . .; then it is a horribly confining coffin in which one's personhood is extinguished (Ref 47:68).

And for people like this, who constitute an estimated majority of married couples today, no matter who builds the box, or whether the box permits happiness or anguish, the fact is that growth is limited to the size of the box (Ref 14:38). To grow one has only to make a bigger box, but it is still a limited space. Most couples seem to have made their boxes just big enough to permit each spouse to live safely by himself in that state previously mentioned as peaceful coexistence. To love deeply, to open one's self honestly, to share in deep communication - all of these are safely outside of the box, outside of this limited marriage. These are areas of risk, areas where one might be challenged to tell the other who he is, and that, for most people, is terribly difficult. We cry on the inside to be understood while on the outside we build walls and boxes to protect ourselves because we are just too afraid to initiate this type of sharing with another (Ref 46:221-231).

If one is in a "box" marriage (with the box built by himself or others) he will find it impossible to enrich it and thus find it impossible to become self-actualizing. And, if a man cannot share deeply and authentically with his spouse how can he be real (or effective) with his peers, subordinates, or superiors at work? The boxes of marriage must be destroyed. The fears and hesitations that lead to be boxes, the restrictions on freedom of self and others, must be eliminated. To be enriching, to lead to self-actualization, the marriage relationship must first be elevated to the "flowing river" stage of the process. In this sort of relationship:

. . . marriage has flowed as a part of a complex stream of experiencing . . . We want our relationship to be such that each is given freedom and encouragement to develop his (her) full potential . . . We want our marriage to be an exciting exploration of new avenues (Ref 47:69).

To establish a flowing marriage, a marriage that is enriching, a marriage that builds trust, and a marriage that leads to self-actualizing people, perhaps the key concept is communications. The couple just has to be willing to share themselves, to interact deeply and dynamically with each other. From one couple on this theme:

We want to share so deeply that even the forbidden, the shameful, the jealous, the angry feelings that we have are as fully expressed and as much accepted as the tender and loving feelings (Ref 47:69).

Notice that the meaningful communication here, the dynamic interaction, is on the primary process level, that level which is neither sensible or logical as discussed previously. It is not the level of communication that is accepted or well understood by our business dominated culture. And that is precisely why communication on this deeper level of a person's essential core is needed now. Many persons have simply forgotten how (or never even learned in their lifetime) to communicate on this level that tells another who they really are. Time after time, in marriage and in business, it is necessary to communicate on this primary level of feelings to have any meaningful communication at all. But mostly we don't, mostly we lock who we really are safely inside, and instead of communicating we suffer or cause misunderstanding, hurt, or confusion. Projects suffer, jobs suffer, and marriages suffer. All because so many of us refuse to interact dynamically with others, basically because so many of us refuse to know ourselves.

To enrich a marriage one must look inside himself and begin to know and appreciate what he finds inside. Then slowly, he reaches out to share with his spouse who he really is. It's a little by little process, this interaction, and confidence is gained slowly. As confidence grows the level of sharing grows, and the relationship begins to grow richer, more alive and more real. Fights may even increase, but where they were destructive before, they are now constructive (Ref 4). Sexual and other non-verbal communications deepen and become more vibrant (Ref 8:190). In general as a couple achieves a deeper and more dynamic level of interaction with each other on all levels, their entire relationship becomes enriched. At some point they discover that instead of thinking of their lives as fragmented (i.e., a sex "life", a religious "life", a business "life", etc.) they find they are in some grand process of growing and of unified "becoming." In short, they have become more fully-human, fully-loving persons - self-actualizing persons.

The final point to be discussed in this chapter is the need for autonomy of person, even within a vibrant enriched marriage. The question that is important is as follows: Does a person need the dynamic balance, this intimate relationship, between himself and another (as in marriage) to become self-actualizing? The question is posed to respond to the apparent contradiction between the "self" in self-actualizing and the joint needs of marriage enriching.

In studying Maslow's hierarchy of needs (Chapter I) it is clear that on the level of the four lower needs (sex, safety, love, esteem) one just cannot fulfill them without others. Interaction is clearly required.

E. Kennedy sums up this "lower order need" as follows:

The most unlikely face, the fierce scowl of a red-neck sheriff, the glazed eyes of the man gone on drugs, the unravaged innocence of a child: In all these you sense man's deep loneliness and his hunger for closeness with others (Ref 25:12).

But what of the self-actualizing person, the person on the higher level of Maslow's hierarchy? In many ways the concept of self-actualization seems to imply a denial of further need for relationship once one, perhaps through an enriched marriage, has become self-actualizing. Maslow puts any doubts to rest concerning the man-woman intimate relationship between self-actualizing people with this powerful statement:

Only as men become strong enough, self-confident enough, integrated enough can they tolerate and finally enjoy self-actualizing women, women who are full human beings. But no man fulfills himself without such a woman, . . . Therefore strong men and strong women are the condition of each other, for neither can exist without the other. They are also the cause of the other, because women grow men and men grow women (Ref 33:91).

However, make no mistake. Autonomy of person, freedom to "be" as an individual while letting the partner "be" also is one of the most important elements of the enriched, fully-loving, self-actualizing marriage. Such a relationship is characterized as follows:

What we see in the love relationship is a fusion of a great ability to love and at the same time great respect for the other and great respect for oneself . . . these people cannot be said in the ordinary sense of the word to need each other as do ordinary lovers . . . they enjoy each other tremendously but would take philosophically . . . death, that is, would remain strong (Ref 36:199).

This is the relationship that is "a flowing river," not one that requires boxes to survive. Poet-philosopher Kahil Gibran says it all very beautifully in his poem on marriage:

But let there be spaces in your togetherness,

And let the winds of the heavens dance
between you.

Love one another, but make not a bond
of love:

Let it rather be a moving sea between
the shores of your souls.

Sing and dance together and be joyous,
but let each one of you be alone,

Even as the strings of a lute are alone
though they quiver with the same music.

(Ref 17:15-16).

In the next chapter specific means for achieving an enriched marriage
will be discussed.

CHAPTER III

THE PRACTICAL ASPECTS OF ENRICHING MARRIAGE AND OF GROWTH TOWARD SELF-ACTUALIZATION

The attitudes and ideas that foster marriage enrichment and growth toward self-actualization don't mysteriously appear one day in a person. Normally, an experience or set of experiences triggers an increased awareness of self which leads one to look further and deeper into himself and into all his relationships. Perhaps it's something one reads or something one sees, but the results are usually the same in most people: one begins to listen with the heart, as well as the head, for the first time. He hears and feels a yearning deep inside for more: more reality; more truth; more beauty; more love. Or for the first time a person no longer tolerates the deception he sees surrounding him and gains the courage to become like the child in the "Emperor's New Clothes" by calling out:

The king, the king is naked! (Ref 40:24).

Or after years of being determined by others, of experiencing "the crushing of one's psychological bones," like a wife who has been treated as a loved object by her husband rather than as a person, the individual cries out his defiance in a flood of real feelings. All of these examples portray attitudes that can lead to the enriching of a marriage and growth toward self-actualization. What more beautiful event than when the man with renewed confidence in himself and in others begins to manage, or paint, or teach, or farm with vitality and aliveness. In marriage a new world opens up, as described by J.V. Clark in the following way:

Marriage partners are always electrified when they find that they have twenty years of thoughts hidden from each other (Ref 49:95).

What is it that initiates these discoveries, these outbursts of renewed vitality, and these changes in people? Anything that leads one to look into himself, anything that causes one to accept himself as real and then communicate his reality to others, can be a trigger experience. C. Rogers wrote the following about the choices of a person who has been stimulated by some event to look into himself:

He realizes that he can chose to continue to hide behind a facade, or that he can take the risks involved in being himself; that he is a free agent who has it within his power to destroy another, or himself, and also the power to enhance himself and others. Faced with this naked reality of decision, he chooses to move in the direction of being himself (Ref 48:203).

Here the health based psychology of man (Chapter I) is apparent: he will choose the "better" course for himself and for humanity, once he becomes aware of the choices. Far too many people in our society just never become aware that such a choice is theirs to make. The remainder of this chapter will be devoted to a discussion of some of the ways in which individuals and couples can block or be made aware of their choice to "be" or not to "be".

The Climate For Enrichment and Self-Actualization Within the Institution of Business

In a previous section the discussion centered on the idea that a person would be more likely to experience a climate supportive of becoming fully human (self-actualizing) within his marriage than within the environment of his work. However, to say that business (as one looks at specific organizations) has not tried to promote self-actualization stimulating experiences is false. The active science of "organization psychology" asks questions such as:

. . . how can an internal environment be created for the members of the organization which will enable them to grow in their unique capacities? The underlying assumption is that unless personal growth takes place, the organization will not be prepared to cope effectively with an unpredictably changing external environment (Ref 50:4).

We see the same personal growth idea that has been discussed previously.

Maslow wrote:

Only recently has it dawned on me that as important as education . . . is the work life of the individual, since everybody works . . . my hope is that this too can be given a eupsychian direction (Ref 34:2).

Recalling that "Eupsychian" was the term coined by Maslow to indicate "toward self-actualization", one can see that the personal growth talked about by organizational psychologists is no different than what has been described in this study as growth toward becoming a fully-human, fully-loving person.

Business, then, has been and is involved in the process of providing triggering experiences that would tend to "actualize" their executives, managers, and general employees. Many experiences have been provided and most have failed. Some investigators list sensitivity training, new communications concepts and job participating techniques as failures regarding motivation of employees (Refs 20:117-118; 24:302). The understanding here is that personal growth of the employee and motivation are closely related. The stimulating experiences are thus failures because the basic question, "How do you motivate employees?" remains unanswered.

However, the case may be that some of these experiences actually did provide the right answers. It was merely that the questions were wrong. Perhaps personal growth and motivation are not closely related. Why didn't

sensitivity training, for example, "create" motivated managers? Consider the case of one executive after experiencing a two-week T-group (training group) type sensitivity laboratory:

It was the first time in fifty years of living that I felt anybody cared for me as a human being and not because of what I could do for them (Ref 5:48).

And another manager describing a colleague's return from the same type of laboratory:

He was enthusiastic about the T-group, more so than I've ever seen him be enthusiastic about anything . . . I guess you could say he felt he'd found a whole new world, like a starry-eyed convert (Ref 5:48).

It seems that while the organizational psychologist talks of personal growth as synonymous with self-actualization and the increased creativity, trust and openness concomitant with self-actualization, management is nevertheless expecting, from growth experiences, results which motivate in the way of "what's good for the company is good for me." When, for example, sensitivity training is considered a failure it is only a failure in the sense described above. As the executives who were previously quoted found through their sensitivity experiences, the answer was not in terms of motivation but rather in terms of increased self-awareness, love, trust and acceptance. These people returned to their organizations ready to risk being open and honest but were immediately confronted by management's expectation of "instant motivation." They returned to the same rigid organization guided by the same secondary process of unbending logic and common sense and were expected to be motivated and to motivate others. In reality, these people were now only ready to begin a painful process of further self-exploration and of mutual exploration through openness and

honesty with their colleague's to determine future courses of action for their organization. They were ready to "become" a new kind of superior person. But their enthusiasm died and the process was halted because the climate of business as yet is unable to nuture this process of "becoming."

In a recent article regarding sensitivity and other encounter groups the following comment was made:

If we no longer expect groups to produce magical, lasting change and if we stop seeing them as panaceas, we can regard them as useful, socially sanctioned opportunities for human beings to express themselves and explore themselves (Ref 28).

The point is that these groups simply provide experiences that are stimulators, or triggers, toward self-discovery. They provide the proper climate for planting the seed of self-discovery. If the "ground" of the person is rich enough and fertile enough, and if he can find an external climate that will nuture this new life, than this person will grow toward full-humanity. But the process of growth is difficult and often painful. As C. Rogers sees this:

In every one of these situations something has been learned. There is pain, distress, shock, surprise, caring, loving, and black despair. But none of these is final, nor are they finished experiences. They are part of a process of living, loving, learning (Ref 47:150).

Here is the concept of "process" again, and the idea of love and growth. The seeds of discovery must be nutured in order to grow. It is clear that while the business environment offers enriching, self-actualizing experiences, it is currently incapable of nuturing the seeds of this new life within persons. This is to say, as was mentioned previously, that

the "new breed" of man desired by all of society will not be born from within the dominant institution of our society. The new breed of self-actualizing persons, these fully-human, fully-loving individuals, will be nurtured elsewhere and from this base will change the nature of all of society including business and the environment of defense systems acquisition.

C. Rogers highlighted this point as follows:

These are not, and in my judgement will not be, the stock brokers, business executives, or politicians of tomorrow. Or if they do take up these occupations, they will give them completely new form (Ref 47:156).

For the health of our future self-actualizing people must choose to enter the dominant fields of business and defense systems management. Since business does not seem capable of "creating" such people from within, even though using specific enriching devices, growth toward self-actualization must be stimulated elsewhere. The final sections of this study will be devoted to discussions of the climate for enrichment within marriage and of specific experiences available to couples that can become triggers to marriage enrichment and growth toward self-actualization of the partners.

The Climate for Enrichment and Self-Actualization Within the Institution of Marriage

If a person is triggered toward self-discovery through some business centered experience (such as a company sponsored sensitivity group), and if he cannot nurture his discovery within the business environment, as discussed in the last section, is it then reasonable to assume that he will be able to nurture his "new life" within the environment of his marriage? Unfortunately, the answer is "no" - it's just not that simple. Right now, at this moment in the United States there are probably as many enriched

marriages as there are self-actualizing people. How many is that: Fifty? One-thousand? Ten-thousand? The exact number is unimportant. What is important is that compared to the total married population of the United States, the number of enriched marriages and self-actualizing people appears to be very, very small (Refs 36:xx, 150-152; 56:144). Consider the statistical divorce rate of one out of every three marriages in 1971, a rate that has steadily increased from one out of eight in 1920 and one out of four in 1960 (Ref 56:952). Then add the following classical comment concerning the remaining marriages:

. . . and no one knows how many of the remaining two-thirds are calamitous (Ref 26:13).

What about that remaining two-thirds? After all, this paper is addressed to, and is about, those persons whose marital relationship is within this group. What is the climate within most of these marriages: enriching, self-actualizing, or "calamitous"? In previous discussions it has been implied that the number of enriched marriages is very small and that most of the marriages that do not end in divorce in this country are in a state of semi-aliveness, peaceful coexistence, and "box-building." Of course it is difficult to measure marriage since to most people this relationship is totally private. And what standards would one use anyway? All one sees is that superficial aspects which in most cases will meet any set of standards for "goodness" that our business-value dominated culture can produce. The real measure, however, is within each spouse himself, and one can only know what each chooses to reveal about the way he feels. In many cases peace within marriage has been purchased at a terrible price, that of supressing one's own self and of forcing the other to supress himself.

The partners have given up risking deep communication with each other and interact only on the most superficial levels (Ref 44). Love dies a little each day in this kind of marriage, because love depends on the recognition of life as a process and upon the striving for dynamic interaction between the partners on all levels to keep this process vital and alive. The following words portray this point beautifully:

Love is a continuous creation . . .
It is a little like the light that brightens
the nights of our large cities; if the main
office should stop, if the potent dynamos
should stop, the city would be left in darkness
(Ref 12:10).

Let us now return to the question of the number of marriages which might be in this state of "darkness" or climate of non-enrichment. The best that can be reported, using the estimates of the researchers quoted throughout this paper and the writer's observations through participating with many couples in a marriage enriching program, is that 95% of the marriages in the United States are in one stage or another of this "darkness" (Refs 26:129; 44). In other words it is estimated that 95% of marriages existing today in the United States are essentially non-enriched. These are "good" marriages in terms of the modern world, but these are non-creative, non-communicating, non-becoming and non-self-actualizing relationships that are not growing. This estimate correlates with what has been said previously concerning the number of self-actualizing people and therefore serves to support the thesis that marriage enrichment and self-actualization are deeply dependent upon each other.

Recalling now the original question concerning the climate for self-actualization within the institution of marriage, that of the business man

who has been triggered toward openness and has been "turned-off" at work, one can see that in very few cases will he be able to nurture his discovery of himself even within his marriage. Based on the estimates given above, this man most probably lives a closed marriage, a peacefully coexisting or married singles types of life. For him to come home at this point and risk opening himself to his wife or to become wildly or even mildly enthusiastic in wanting his wife to understand and to open up to him, would most probably lead to disaster (Refs 44; 26:453). One just doesn't easily alter the well set rules and roles and "games" that spouses have consciously and unconsciously agreed upon through years of marriage (Refs 6; 7; 51:42). A researcher commented as follows concerning the effects of his particular method of becoming more open:

It is almost axiomatic that if one member of a family . . . begins to change, the whole family must become involved because the game pattern has been disturbed. If, for instance, one member of a family . . . begins to move out of his role, the roles of others . . . may become confused, reversed, or otherwise upset (Ref 18:211).

The preceding discussion is extremely important to an understanding of what marriage enriching is all about on the practical level. First, neither the climate of business nor the climate of marriage is generally supportive of persons who have been triggered toward self-actualization. This is, of course, the reason why marriage enriching and self-actualizing people are urgently needed by our society, and why the two concepts depend on each other. If the number of non-enriched marriages is decreased (through the process of marriage enrichment), the number of self-actualizing people is increased. Some self-actualizing people will enter business and in this way alter the nature of our business-value dominated culture. As

the values of the culture change toward self-actualizing values, the more supportive of enrichment and self-actualization will the institutions of marriage and business become. In this way the whole process quickens and self-generates, until we will have what can only be considered a fully-enriched, fully-human, fully-loving, self-actualizing society. Secondly, the ideas of "upsetting" and "disturbing" and "roles" and "games" are the very things with which marriage enriching deals. The process operates to disturb and upset the rigid and non-creative climate of roles and games that seems to characterize much of our existence. And, most important, it appears that to be effective and not destructive the stimulating experience which leads one to begin the process should be one which is shared and experienced simultaneously by husband and wife. In other words, the key to enriching a marriage and hence to becoming a self-actualizing person is the active seeking of couple-shared experiences that may trigger in each spouse a sense of discovery of what they might become, both as a couple and as distinct individuals. In the final section of this chapter specific activities which may provide a couple with these stimulating or trigger experiences will be discussed.

Some Specific Marriage Enriching Activities

Marriage Encounter

The first activity to be discussed is a program called Marriage Encounter, which was briefly mentioned in the introduction to this study (Ref 10:67-83). The basic goal of the program is as follows:

. . . to make "good" marriages better by affording couples time to examine their lives together, their attitudes toward each other . . . their hurts, joys, desires, disappointments, ambitions and frustrations and to do so openly and honestly in a heart-to-heart encounter with each other (Ref 13:3-4).

The couple spends a relatively structured weekend (as opposed to relatively unstructured basic encounter groups) focusing on promoting a deep dialogue on the feeling level with each other. While couples attend this weekend in groups of up to 30 couples, there is no formal group interaction or group sharing. In this way the Marriage Encounter differs from the majority of encounter groups currently in existence. All sharing of feelings is completely private between husband and wife. Another difference is that Marriage Encounter (although the program takes many different forms throughout the country) is, in the vast majority of its forms, a Christian based experience.

The program is active throughout the world but is especially vital on the east coast of the United States. Within the past two years over 14,000 couples in the area from Buffalo, New York to Richmond, Virginia, have experienced a Marriage Encounter weekend (Ref 44).

The writer and his wife have been active participants in the program for over two years and, as such, have seen the effect of the Marriage Encounter experience on over five-hundred couples. From these observations, and in terms of self-actualizing and marriage enriching as discussed throughout this paper, it is estimated that at least 90% of these couples have enriched their marriages in some way, and that at least 5% of these couples are very uniquely involved in the process of becoming self-actualizing people. This must be understood in the following context, as explained by a researcher who compared one aspect of Marriage Encounter (i.e., the therapeutic aspect) with the client-centered therapy of Carl Rogers:

Rogers sees the end point of therapy as the beginning and not the end of growth. The concept of Marriage Encounter has a similiar basis. Marriage Encounter couples do not consider themselves as ever reaching an ideal, but rather, see themselves constantly changing and growing as individuals and as a couple (Ref 13:31).

This program cannot fail to provide many couples the stimulating experience that will lead them toward becoming fully-loving, self-actualizing people. It is happening daily to large numbers of couples throughout the world.

The Marriage Enrichment Program

This is a program consisting of twelve recorded lectures on marriage by marriage counselor Urban Steinmetz. As with Marriage Encounter, this program is also spiritually based, while being completely humanly oriented. As stated in the program handbook:

God is the Essential Center of this program (Ref 53:1).

The idea as initially conceived was to have ministers/priests/rabbis/etc. offer the program through their various churches, with "leader" guides to handle the group discussions that are programmed after each lecture. This concept is fine if one merely wishes to tell a captive audience "how" to do something. But why it is included here as an activity that goes beyond the "how" and one that can trigger couples toward self-actualization, is the personality and philosophy of Steinmetz himself as he projects himself through the records. While the series seems somewhat restricted in scope, Steinmetz is able to convey the idea that regardless of the teaching, regardless of the "how" that is being offered, it is up to the couple to "become" in their own way. Steinmetz wrote about the program some years after it began as follows:

Some people borrowed the records and took them home and listened - and then talked until four in the morning. Others invited a couple of friends, listened and talked. We were horrified - how could ordinary people work out their lives without us professionals helping them? But it worked. That was the final unlearning. Marriage Enrichment works - when people work on it - it their own way (Ref 52:11-12).

This program (conceived in 1966) had by 1969 reached an estimated 500,000 people through over 10,000 sets of records in use across the United States (Ref 52:131).

Basic Encounter Groups

Here we move out of the realm of religious based groups and into the basic sensitivity type groups. These include such differing approaches as Transactional Analysis groups (Ref 18); Gestalt groups (Ref 41); National Training Laboratory T-Groups (Ref 5:41-49); National Training Laboratory Personal Growth groups (Ref 28); and others. The references cited after each type will provide the reader with the basic principal behind the group.¹ If experienced as a couple, where that is possible, the above types of activities have proven to provide valuable trigger experiences for many couples who possess a relatively high degree of emotional maturity and are basically open (non-rigid) persons already.

"Neighborhood" Groups

This is a grouping of many diverse activities which are generally non-threatening and which are available in most communities in one form or another. Whether or not they will provide trigger experiences toward marriage enrichment and self-actualization depends on many subjective

¹The reader is also directed to the book Encounter Groups: First Facts which is mentioned in the Annotated Bibliography of this study under Ref 28. The book provides a very current summary of the lessons learned since the beginning of basic encounter groups in this country.

factors which will become clear as each activity is discussed. However, if jointly pursued by spouses, none will be a waste of time.

These activities include lecture series and adult education evenings sponsored by various groups within a community. Many excellent marriage workshops are given yearly across the United States. Also included are both formal and informal courses offered in a number of interesting areas. One extremely interesting area is that called, most generally, Interpersonal Communications Skills (Ref 23:3). Courses of this type, often offered as non-credit and low cost "community" courses, consist of practical exercises in communications of feelings, non-verbal communications, para-phrasing, etc. For couples who jointly participate, courses such as these can provide trigger experiences particularly in relation to "self" and "other" awareness. Another course that is available on a community basis is the very popular Parent Effectiveness Training (Ref 51:29). While the course focuses on the parent-child relationships², many couples find that lack of communication between themselves is a major block to effective communication with their children. This P.E.T. course can offer a number of stimulating experiences toward marriage enriching.

"Home" Activities

This group of activities includes such things as a couple, privately or with other couples, listening to tapes or recordings such as the Marriage Enrichment series mentioned earlier. There are a wide variety of taped and filmed lectures available, from Dr. George Bach's "How to Fight Fair"

²The parent-children relationships within the family are immensely important when considering marriage enriching. However, the issues are only indirectly related to the question of husband-wife self-actualization and, as such, have not been addressed in this study.

to Abraham Maslow's "Self-Actualization."³

Listening to inspiring lectures or viewing films can certainly provide trigger experiences which can ultimately enrich a marriage, but a much simpler activity, and one that may prove even more effective, is reading. Reading can light a fire in individuals and in a couple in a most profound manner. Certainly reading alone and then sharing what one has read with his spouse can lead to open communications and further deep sharing. As one woman wrote concerning her reading of Carl Rogers' book, On Becoming a Person:

It was the first thing that gave me an inkling that the answer was inside of me, rather than outside. And that I could trust myself. I remember that - oh, that was just fantastic, the effect it had on me. That was the budding of my personhood, was reading that book and realizing that I could trust part of myself. And then to feed that part and to bring it into full bloom, it was the ensuing years that did it, but . . . (Ref 47:173).

Even more interesting is the idea of a couple reading a book of mutual interest together, out loud to each other. The writer and his wife first experienced this with Dr. Bach's book, The Intimate Enemy (Ref 4). Reading together created an open climate for the sharing of both feelings and thoughts concerning an area of mutual concern (i.e., the art of "fair fighting" within marriage), a climate that would have been more difficult to achieve had the book been read separately.

Jointly Shared Business Activities

This is an area for triggering a deep discovery between spouses that

³The reader is directed to the bibliography of Ref 47, which includes an up to date list of films and recordings concerning the general topic of this study.

is essentially untapped in the United States. The relationships and experiences while on the job (of either spouse), the joys, frustrations, and fears that are accumulated in the business environment just cry out to be shared. One of the major causes of marital discontent today is the lack of understanding, by one or the other partner, of the work environment of the other. Arguments over hours worked, money earned, and a host of other job related topics saps the energy of spouses and makes openness to discovery of what the marriage might become nearly impossible. In addition, business suffers rather immensely. A number of investigators in this field count the cost to business of these "marital disorders" as being in the range of one to two billion dollars a year. This is the cost of work days lost and on the job errors due to marital strife, and includes all classes of employees, from workers to executives (Ref 26:144).

Most of this discord and frustration is simply due to a lack of in-depth understanding and appreciation of each spouse's work day. This is especially prominent in the military community where long hours and long family separations are the rule (Ref 29). The military establishment is a prime candidate for experimentation regarding activities (beyond the social) which will include both spouses in a very real way. Activities such as joint husband-wife courses within the many service schools might serve as a dynamic vehicle for promoting this deep understanding and perhaps even provide a means whereby service couples would actually enrich their marriages. Further comment on this idea will be made in the final chapter of this study.

Other Activities

It should be evident at this point that there exist many groups, many publications, and many activities that can trigger couples to begin to discover themselves both as individuals and as a dynamically interacting unit. Once this discovery is made, the couple can, with love and commitment, begin to become the fully-human, fully-loving, self-actualizing people so urgently needed as spouses, parents, teachers, truck-drivers, and program managers.

The reader is directed to Abraham Maslow's "Eupsychian Network", mentioned elsewhere in this paper, for a list of many additional groups, organizations, and publications dedicated to helping people grow toward fuller humanness (Ref 35:237).

CHAPTER IV

SUMMARY AND CONCLUSIONS

In this paper I have discussed the need of an individual to discover himself, to discover and develop his full human potential, and to initiate the process of becoming what Abraham Maslow called a "self-actualizing" person. I presented the notion that very few persons in our Western culture are self-actualizing (in the sense in which the concept has been defined throughout this study), and that, among other considerations, the future of the Defense Systems Management process may depend on the infusion of self-actualizing persons into the process.

Since creativity is among the qualities that a self-actualizing person possesses to a high degree, and since creativity is well accepted as a "desirable" trait for military/industrial managers, there is little grounds for serious debate when I link self-actualization in this way with defense systems project management. However, self-actualizers are deeply trusting, deeply loving, extremely open and real people also, and here I have opened the door for some debate. The concept of love, trust, reality of self, and openness are not, I have found, universally accepted as important qualities required for efficient program management.

My point is simply that all men cry out to be loved and to love, to be real, and to be open and that this cry is thwarted by a world which accepts the "business values" of efficiency, logic, and cold competition as the "proper" standards. Carl Rogers says it so much better than I:

The assumption is that the subjective human being has an importance and a value which is basic: that no matter

how he may be tabled or evaluated he is a human person first. Of all, and most deeply. He is not . . . a machine . . . not an object, not a pawn (Ref 45:x).

I believe that most of us recognize this, but I also maintain that most of us are afraid to reach out to others because we are afraid to look deeply inside to find ourselves. Hence, for safety, to keep others from coming too close and perhaps discovering how we really feel about things, we tend to treat others as objects or pawns. We have been molded by a world and a culture that tells us how to act, what to think, and what is "proper". Most of us are living by antiseptic and weak values taken from others and are hesitant to explore and listen to our own rich and vibrant inner voice which insists that we love, trust, and become open.

But I say that we must listen to ourselves to become "better" at anything; to become "better" spouses; to become "better" program managers. All of our society seems to be commonly, if secretly, yearning to break down the walls of mistrust and to become something much greater; that is, to become self-actualizing, fully-human, fully-loving persons.

If a man is thwarted by our business-value dominated society in his efforts to be real and to discover himself, where then can he turn? I say that he turns to his marriage, to that environment where he can be free to just "be", where he can learn what true love and true trust feels like. And if this happens, he is enriching and actualizing both himself and his relationship with his spouse. He is becoming the "better" spouse and the "better" project manager spoken of earlier. However, the sorrow comes in recognizing that for many persons, if not most, the marital relationship is at best a state of "peaceful coexistence." This is generally a coldly

"happy" state rather than a richly warm and dynamic growth process that is marked by "meaning" rather than by "happiness" (Ref 16). There are available today innumerable activities which a couple can jointly pursue and which can become stimulating experiences prompting each to discover himself and, from this, lead to a renewal of their warm growth relationship. In a word, a couple who wishes to can recognize and commit themselves to the process of becoming fully-loving, self-actualizing persons.

That the process of self-actualization is philosophically desirable is usually accepted by most people. That this process leads to, is required for, or promotes, a "better" project manager is an idea that is received rather skeptically. "Naive"; "Idealistic"; "So what?" "Love and openness are fine for kids, but it's just not the real world." "It would be nice but the military is just not structured for that sort of thing." Those are the comments that are generally offered in response to the thesis just summarized. This thesis is different; it does break tradition. And tradition seems to be one of the walls that must be at least partially removed to allow creativity, progress and self-actualizing people to exist within the military environment. When I hear the skeptical comments regarding the need for "reality, love and openness" within the military, I am reminded of Admiral Simon Newcomb, considered by many the greatest mathematical astronomer of his day (circa 1900) (Ref 43). Admiral Newcomb wrote an essay in 1903 entitled "The Outlook for the Flying Machine", in which he sensibly and precisely "proved" that a flying machine was impossible (Ref 38). The Admiral was so tradition bound, as careful reading of his essay and noting of the numerous nautical analogies will show, that he was unable to open his mind to the possibility that the airplane might someday challenge ships. And

so it seems today, with the concepts of freedom, trust, love, openness, and "full humanity" challenging the cold, sensible, competition-oriented values of traditional business.

I maintain that the problems and the challenges of the future will be met only by the type of person I have described as fully-loving, fully-human, self-actualizing. And I maintain that the most effective means for discovery of one's self, the key to self-actualization, is through the process of marriage enriching. I suggest that the Department of Defense utilize its fine junior and senior schools (staff colleges, advanced courses, Defense Systems Management School, etc.) and become experimenters by bending tradition and offering, as a minimum, joint courses in communications skills, interpersonal relations, and marriage enriching to students and their wives. I am confident that such courses, if offered in an atmosphere of freedom and group interaction, would markedly improve the quality of military management and leadership in all areas of the Department of Defense.

ANNOTATED BIBLIOGRAPHY

Author's Note: The following annotated bibliography contains all sources referenced in the study as well as all sources which deeply influenced my thinking during the course of my research and writing. The annotations are personal and reflect my own opinions and feelings, amplified and enhanced in many instances by those of my wife.

May 1973

R.S. Pollenz

1. Argyris, C. Personality and Organization. New York: Harper and Row, 1957.
This book concerns the human factor in organizations and the need for changes in business norms in this regard.
2. Arnold, A. Violence and Your Child. Chicago: Henry Regnery Co., 1969.
A somewhat "witchhunting" account of the world's perversion of values, but nevertheless relevant as it documents the "brainwashing" that young people receive through TV, magazines, movies, etc.
3. Asimov, I. "Genesis", in Asimov's Guide to the Bible, Vol I. Garden City, New York: Doubleday and Co., Inc., 1968.
A brilliant writer in many fields looks at the secular aspects of the Bible. He provides a fresh approach in considering the personalities and life-styles of Adam, Abraham, etc. Used in my further study of Adam and Abraham, triggered by F. Herzberg's book (Ref 19).
4. Bach, G.; Wynden, P. The Intimate Enemy. New York: William Morrow and Co., Inc., 1969.
An exciting account of the need for constructive fighting in marriage. Case studies and guidelines for learning how to fight "fair". One my wife and I read aloud together and that paved the way for much greater understanding between us.
5. Behavioral Science Concepts and Management Application. (The Conference Board). New York: National Industrial Conference Board, Inc., 1969.
6. Berne, E. What Do you Say After You Say Hello? New York: Bantam Books, 1973.
More on roles and games (the basis of transactional analysis), with this book focusing on "life scripts" which govern later life. Not a "Third Force" type psychology (See Ref 30).
7. Games People Play. New York: Grove Press, Inc., 1964.
Berne's first best-seller on transactional analysis (see Ref 5). "At times superficial but often provocative." (Ref 45: 223).

8. Bird, J; Bird, L. The Freedom of Sexual Love. New York: Image Books, 1970.

A beautiful account of sexual love as peak experience (see Ref 32) by an obviously self-actualizing couple. Reading this could be one of the "trigger" experiences discussed in Chapter 3 of my study. However, I suggest the reading of their earlier book, Love is All, as background before reading this one. The Birds' reality as individuals comes through much more clearly in the earlier work. Without this view it is difficult for many couples to identify with their later book.

9. Marriage Is For Grownups. New York: Image Books, 1971.

An analysis of common problems in marriage with guidelines. The emphasis is on communications.

10. Bosco, A. Marriage Encounter. St. Meinrad, Indiana: Abbey Press, 1972.

This is a well written and factual account of a movement that could well change the shape of our society. It explains in detail one of the marriage enriching experiences discussed in Chapter 3 of my study. For any reader contemplating attending a Marriage Encounter I particularly suggest reading Chapters 6 and 7 of this book which outline the differences of the movement in various parts of the country.

11. Buber, M. "Abraham the Seer," in On the Bible. New York: Schocken Books, 1968, 22-43.

A further look at Abraham by the renowned existential Jewish philosopher. While prompted by F. Herzberg's work (Ref 19), the work is valuable for a look at the humanity of man through Buber's personal "I and Thou" philosophy.

12. Calvo, G. "Marriage Encounter", Unpublished manual. Miami: 1969.

This is the basic guide for all Marriage Encounter movements, written by Rev. G. Calvo in Spain in 1956, and translated into English in 1968. This manual has a copyright and more information can be obtained by writing:

Barbara and Armando Carlo
Marriage Encounter
5305 West Foster Avenue
Chicago, Illinois 60630

13. Celmer, M. "A Description of the Marriage Encounter Experience and Its Relationship to the Client-Centered Therapy of Carl Rogers." Unpublished Master of Science seminar paper, University of Maryland, 1973.

While Marriage Encounter does not claim to be "therapeutic", the author of this paper concludes that, among its many other

values, the experience can indeed be therapeutic in terms of Roger's client-centered therapy. The author and her husband have been a "presenting couple" for the Marriage Encounter of Maryland-Virginia (MARVA) for over two years.

14. Charney, I. Marital Love and Hate. New York: The Macmillan Co., 1972.

This is a rather cold account of marriage as a "disturbingly difficult state." If the reader can wade through the negativism, he can find many exciting positive concepts concerning what a marriage can "become."

15. Dana, C. "Cost Accounting Standards," reproduced article contained in DSMS Financial Management Course (PMC 73-1) notes.

16. Frankl, V. "Man's Basic Quest IS for Meaning In Life, Not Happiness," The Catholic Virginian, (Richmond), March 2, 1973.

A short interview with one of the world's foremost psychiatrists. The philosophy of Dr. Frankl is well worth pursuing. His discovery of the meaning and goodness of life and of man was discovered through his years as a prisoner in Auschwitz and three other concentration camps.

17. Gibran, K. The Prophet. New York: Alfred A Knopf, 1923.

Sheer beauty from the great Lebanese poet and philosopher. No matter what your philosophy of life, Gibran's views of the institutions and relationships of man will not fail to uplift you. An exciting book that could easily plant the seeds of new discovery in an individual or a couple.

18. Harris, T. I'm OK - You're OK. New York: Harper and Row, Publishers, 1967.

The best-seller that to me provides a much more human approach to transactional analysis than any of Berne's works. Presents a workable means of knowing oneself and ones environment through the language of P-A-C. Applicable to anyone, any relationship.

19. Herzberg, F. Work and the Nature of Man. New York: World Publishing, 1966.

A comprehensive work on the author's "Motivation-Hygiene" theory. What is most interesting, however, is the "dual nature of man (as Adam and Abraham)" definition that is proposed. This spurred me to a rather intensive search concerning the nature of man as seen in Biblically analogous terms. This search opened my mind to consider man and his nature much more deeply than I have in the past. An exciting book from many standpoints.

20. _____, "One More Time: How Do You Motivate Employees," Reprints from Harvard Business Review, Human Relations Series, No. 68108 (1968), 115-124.
On his concept of "job enrichment."

21. Houck, J. "Can You Imagine," Notre Dame Magazine, Vol. 2, No. 1 (Feb 1973), 12-14.
Some tradition breaking views on Christian marriage from both clergy and lay faculty members of the University of Notre Dame. This article provoked a flood of protest letters from the tradition-bound segment of our society. Sadly, from my point of view, this segment which has not yet experienced freedom appears to be well over half the population.

22. Howe, R. The Miracle of Dialogue. New York: The Seabury Press, 1963.
A short, direct, exciting book in which the concept of the "dialogical man" is presented. A must for anyone who is seriously interested in meaningful communication with spouse, students, subordinates, clients, customers, et. al.

23. Johnson, D. Reaching OUT. Englewood Cliffs, New Jersey: Prentice-Hall, Inc., 1972.
A basic text on interpersonal effectiveness and self-actualization. Particularly suited to young people, although all can benefit. Presents practical tests, checklists, exercises, etc. for developing such areas as verbal expression of feelings, non-verbal communications, developing trust, and the like. In March 1973 my wife and I attended an all day workshop based on this text and gained many new insights into our relationship and ourselves as individuals.

24. Kast, F.; Rosenzweig, J. Organization and Management. New York: McGraw-Hill Book Co., 1970.
A basic survey type text. Used as the basic text in the PMC 73-1 Program Organization and Management Course at the Defense Systems Management School, Ft. Belvoir, Virginia.

25. Kennedy, E. A Time for Love. New York: Image Books, 1972.
A new look at love, sexuality, and humanity by an outstanding priest-philosopher.

26. Lederer, W.; Jackson, D. The Mirages of Marriage. New York: W.W. Norton and Co., Inc., 1968.
A wonderful, easily read book which calls for changes in the institution of marriage while also offering glowing positive means for making marriages work. One of the best of its kind I have read.

27. Levinson, H. The Exceptional Executive. Cambridge, Massachusetts: Harvard University Press, 1968.

This is a rather harsh book in my view, one which essentially psycho-analyzes the executive in Freudian (ego-ideal) terms. The author does make some good points concerning the pressures that business brings to bear on individuals and the need for a "new" organization. He challenges the notion of self-actualization, as any Freudian based psychologist would.

28. Lieberman, M.; Yalom, I.; Miles, M. "Encounter: The Leader Makes the Difference. Psychology Today, Vol. 6, No. 10 (March 1973).

This is an excellent article that summarizes the value of encounter groups over the past few years. The article precedes the authors' book, Encounter Groups: First Facts to be published shortly.

29. Malone, D. (article on motivation of Army "action" officers), Army Magazine, (March 1973), 25-31.

This is a breezy and entertaining article written by an Army Lieutenant Colonel with a master's degree in social psychology. It deals primarily with motivation problems of officers assigned to the Pentagon (e.g., long hours spent on meaningless tasks, disruption of home and family life, etc.).

30. "Marriage Encounter Content Manual." Unpublished manual, Maryland, 1972.

31. "Marriage Encounter Detailed Notes for Team Couples." Unpublished notes, New York 1973.

The above manuals (Ref 30 and 31) are private notes available to couples working as presenting teams for Marriage Encounter. Ref 30 refers to the Maryland-Virginia (MARVA) Marriage Encounter and Ref 31 to the "New York" style Marriage Encounter. My wife and I have worked as a presenting team for both of these expressions of the Marriage Encounter. Readers interested in further information concerning either expression can write to the following couples:

MARVA: Dan and Jean Hammond
1229 Timber Turn
Arnold, Maryland 21012

NEW YORK: Tom and Ann McCabe
8906 Early Street
Manassas, Virginia 22110

32. Maslow, A. Religions, Values, and Peak Experiences. Columbus, Ohio: Ohio State University Press, 1964.

As one friend of Maslow's wrote, "An indisputable fact about the work of A.H. Maslow is that it gives off sparks . . ." (Ref 33:xv). I can only enthusiastically agree. For me his books are wonders to read, in the sense that I found what he terms the "Third Force Psychology" to be a motivator in my own life. I recommend each of his books to anyone seriously interested in searching for meaning to his life. A. Maslow gave psychology a new language and a new approach to human existence. The terms he uses are "humanistic psychology" (as opposed to behavioristic psychology and Freudian psychology), "self-actualization", "peak-experience", and "hierarchy of needs." Ref 32 is his very readable dissertation concerning "peak-experience."

33. . The Farther Reaches of Human Nature. New York: The Viking Press, 1971.

This book was in process when Maslow died in 1970. It was subsequently published at the request of his wife. The major theme of this work, which is really a compilation of essays, is "self-actualization and beyond."

34. . Eupsychian Management. Homewood, Illinois: Richard D. Irwin Inc. and the Dorsey Press, 1965.

In this book Maslow relates his discovery of self-actualization specifically to the environment of work and business.

35. . Toward a Psychology of Being (2nd Ed.). New York: Van Nostrand Reinhold Co., 1968.

Here Maslow gives what I believe is his best exposition of his "psychology of health." Also contained is his Eupsychian Network.

36. . Motivation and Personality (2nd Ed.). New York: Harper and Row, Publishers, 1970.

Originally published in 1954, this was Maslow's first complete treatise on his humanistic psychology and his first publication of his discovery of self-actualizing people. Of particular worth is his chapter on "Love in Self-Actualizing People."

37. Nee, W. Changed Into His Likeness. Suffolk, England: The Chaucer Press, Ltd., 1971.

Another look at the natures of Adam and Abraham, from a strictly Christian point of view.

38. Newcomb, S. Side-Lights on Astronomy. New York: Harper and Brothers, 1906.

39. O'Neill, N.; O'Neill, G. Open Marriage. New York: Avon Books, 1972.
A best seller that is based on the premise that marriage should enrich life. The theme is openness and honesty and the importance of knowing yourself. An excellent book to me.

40. Perls, F. In and Out of the Garbage Pail. Lafayette, California: Real People Press, 1969.
This is one of the most delightful and personally rewarding books I have ever read. It is essentially the autobiography of Dr. Perls who outlines in a most authentic, frank, and outspoken manner his struggle toward self-actualization. I believe that this book will be of immense value to anyone seriously working to discover himself.

41. Perls, F.; Hefferline, R.; Goodman, P. Gestalt Therapy. New York: Dell Publishing Co., 1951.
An understandable explanation of Gestalt Therapy by its founding father, Dr. F. Perls.

42. Pfeifer, C. "God - The Holy One," The Catholic Viginian (Richmond), April 13, 1973.
A Catholic priest discusses the nature of Abraham.

43. Pollenz, R. "The Universe in the Year 1900." Unpublished lecture notes, 1970.
Notes developed to accompany astronomy lectures delivered by the author to middle and junior high school students. The paper outlines man's discomfort down through the ages with an "unknown", limitless universe, and shows how he constantly clings to traditional beliefs even in the face of overwhelming evidence to the contrary. I will be happy to send a copy of this 33 page paper to anyone who cares to read it (see address in Ref 44).

44. Pollenz, R., Pollenz, V. Unpublished notes, transcripts, essays, poems, and presentations relating to Marriage Encounter, 1971-1973.
These poems, reflections, essays, etc. relate mainly to our perception of our environment as we began to communicate with it (ourselves, each other, others). We will be happy to share any of our thoughts on "becoming" with anyone who may be interested. Write:

Dick and Ginnie Pollenz
6947 Antigua Place
Sarasota, Florida 33581

45. Rogers, C.; Stevens, B. Person to Person. New York: Pocket Books, 1971.

Just as in reading Maslow, I found Carl Rogers exciting, moving, and personally rewarding to read. His amplification of self-actualization in terms of the "fully-functioning person" opened up new paths for discovery. In this book, while Rogers is particularly motivating in his ideas concerning education, the co-author, Barry Stevens, steals the show. She has absolutely no academic credentials ("High School drop-out, 1918, because what she wanted to know, she couldn't learn in school"). This fact, coupled with the reality that comes through her words and her insights into humanity, seems to give real evidence of the universal basis of Rogers client-centered therapy.

46. Rogers, C. Freedom to Learn. Columbus, Ohio: Charles E. Merrill Publishing Co., 1969.

A detailed study of practical means for achieving "client-centered" education. The final chapters of the book are devoted to his philosophy concerning fully functioning persons.

47. . Becoming Partners: Marriage and Its Alternatives. New York: Delacorte Press, 1972.

This is the most thought provoking book on the changing nature of the institution of marriage that I have read. It is simple, dynamic, challenging, stimulating, and essential reading for any couple who wishes to improve an already alive marriage.

48. . On Becoming a Person. Boston: Houghton Mifflin Co., 1961.

Rogers compilation of 10 years of psycho-therapy experience and his findings on "becoming" as a process.

49. Savary, L. (Ed.) Touch With Love. New York: Association Press, 1971.

50. Schein, E. Organizational Psychology. Englewood Cliffs, New Jersey: Prentice-Hall, Inc., 1970.

51. Stapleton, C. "A New Game Plan For Parents and Children," Potomac Magazine, The Washington Post, April 29, 1973.

This is a good review of Parent Effectiveness Training, one of the specific activities mentioned in Chapter 3 of the study.

52. Steinmetz, V. I Will - The Present and Future of Marriage. Notre Dame, Indiana and Philadelphia: Ave Maria Press and Pilgrim Press, 1969.

A warm, stimulating description of Marriage Enrichment by the originator of that specific technique.

53. Steinmetz, V. Marriage Enrichment Program Handbook for Pastors.
Escanaba, Michigan: Upper Peninsula Family Life Bureau, 1965.
This is the handbook that goes with the record set,
Marriage Enrichment. I suggest that any reader interested
in obtaining a set of the recordings write directly to the
Upper Peninsula Family Life Bureau.

54. Teilhard De Chardin, P. The Phenomenon of Man, trans. Bernard Wall.
New York: Harper and Row, Publishers, Inc., 1959.
The great work of Teilhard, exciting in his
conception of what man can become, while at once
retaining the reality of God at the core.

55. Toffler, A. Future Shock. New York: Random House, Inc., 1970.
The sometimes somber, sometimes exciting prediction
of the future as a time of increasingly faster change.
Anyone who is immersed in what appears to be a rigid
institution (marriage? religion?) should read this book.

56. World Almanac, 1973. New York: Newspaper Enterprise Association,
Inc., 1973.

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